THE CONTINUATION OF THIS Sessions of Parliament, JUSTIFIED;

AND THE

ACTION

OF THE

ARMY

Touching that Affair *Defended*:

AND

Objections to both answered; according to the best Rules of Law, Reason, and just preserving *POLICIE.*

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THE *Good Old Cauſe* was comprehended in theſe three particulars, *viz.* Security of *Life*, *Liberty*, and *Eſtate*. The *Laws of this Nation* ſpeak no other *Language*. Contrary to which the *People* were invaded in moſt miſerable ſort by the late K. & his Miniſters of *Church and State*, is evident; againſt which, many worthy Members of this *Common-wealth* contended, and ſuffered great penalties in their *Eſtates and Liberties*; the which did much increaſe the diſcontents of the Nation, to ſee their Fellow-Members ſeized and impriſoned, the beneficial Trades of the Nation incumbred with *Monopolies* and *Patents*; *New Ceremonies* introduced into the *Church*; heavy *Impoſitions*, without the conſent of the *People in Parliament*; beſides many other *Enormities* committed by the *Arbitrary Power and Authority* of the *Favourites of the Court*. For the regulating of theſe *Abuſes*, this preſent *Parliament* took much pains and care; inſomuch, that upon ſtrict Inquiry, they find ſome in the late *King's Boſome* fit to be made Examples of *Publique Juſtice*. The King, to defend them, endeavoured to graſp at the *Militia*: The *Parliament* do the like; upon which a War ariſeth. It may be expected here, to prove the Legality of the War; the which hath been learnedly defended already by many able *Pens*: Notwithſtanding, I ſhall briefly preſent you with ſome undeniable *Proofs* of the Juſtneſs and Legality of that War: And firſt, That *Parliament* that began that *Defenſive War*, were the *Repreſentative of the People of England*; and in them did center the *Power*, *Wiſdom*, and *Reaſon*, of the whole *Nation*. The

King calleth them together, to advise about the settling of the Affairs of the Nation; as they have been often and frequently by other Kings his Predecessors. They now being in that Supream Assembly, are capable and of Right are the proper Judges of King, Kingdome and Lawes, of all Affairs, of Peace, of Warr, and other matters, as a Legislative Power; the King being entrusted but with the Executive power, dwelleth highly upon his Prerogative, in which all the Liberty of the *People* were upon the matter swallowed up. The One, to defend his *Prerogative*, repairs to Arms: The Other, to Rescue their *Just Liberties*, do the like. There is not a person under Heaven but will say, That the Warr that is made in defence of a Peoples Liberty, is a Just War. But some will say, That a Warr made in the Right of a People against a Prince their Head-Ruler and Chief Governour, that is not Lawfull; because he is their Superiour; and that the Law of God, of Nature, and of Man, doth require their Obedience to their Superiour. To which I answer, That the *Prince* is Superiour to the *People*, no otherwise then to every man apart from the *People*, that is, when he is intrusted to dispense with their Lawes, if any one or more that is the lesser part, do conspire or break the Lawes and Peace of the *Prince* and the greater part of the *People*, then in this Case, he or they are to receive condigne punishment: But it cannot be intended by the Law of God, Nature, or the Political Institutions of Man, That the *Prince* can be Superiour to the Whole; or that his Interest, Right of Government, Judgment, Authority or Reason should be put in the ballance with the Interest, Right of Government, Judgment, Authority, and Reason of the whole *People*: Besides, the being of the *Prince*'s Authority is created upon no other ground, than the Consent of the *People*, to the End and Intent that the *People* should be preserved in their

their due and just Rights and Priviledges; the which being Invaded, the *People* may justly take up Arms to Defend; and may seek to bring their *Prince* to the Terms upon which he Received his Government. Now let us repair to the particular Case in hand, after which we shall prove what is here Asserted. The Terms upon which the Kings of this Nation Received their Power, were expressed in the Oath of Coronation, in these words, viz. *To Govern by Law, and Execute the Just Lawes which the Commons shall choose to be governed by*: He was to govern as one subject to the same Law, and not as one Superiour to it: and that doth appear in Chap. 1. Sect. 2. of the *Mirrour of Justice*, (written long before the Conquest, but put into that order we now have it, by *Horn*, in the time of *Edward* the First) in these words, *The King is to swear to maintain the Christian faith with all his power, and govern his People according to Law, without having regard to the person of any one, and that he shall swear to be obedient to suffer Right himself, as well as his other People shall be.*

That the King was subject to the Law, and not superiour to it, doth further appear by Chap. 4. Sect. 11. of the aforesaid Authour; speaking, how Lords are challengeable by their Vassals; and how that homage may be dissolved and adjudged by Combat, he concludeth of the King, That if he shall wrong his Vassal in Fee, the same course may be taken: and whereever the King is Party, he cannot be Judge: Therefore it was, that all the Kings of this Nation ever did keep their Champions to answer the Law in that point, so long as Combats were practised in this Nation: besides, all our Records are full of Cases between the King and the Subjects; wherein he never had Judgment, but upon Verdict, or other proceeding upon Record: the very same, and not other, than one Subject might have against

againſt another, of the ſame degree and quality with himſelf. I believe, it never was intended by any *People* upon the face of the Earth, to Inveſt their Supream Magiſtrate with other power, then ſuch as is afore-mentioned, that is to ſay, To be limited to govern for the Profit, Commodity, and Peace of the *People*: and when the *Prince* ſhall fail of this juſt End, he may be Lawfully oppoſed by Arms, if other means will not accompliſh that End. I ſhall here give you an Inſtance of one Eminent amongſt the Number of *Princes*, (who took it to be but Legal, That the Inferiours who were to be Governed, ſhould be Judges of the Juſtneſs of his Actions,) that is *Trajan* the Emperour, of whom *Dio* writeth, That when he created a Captain by girding on his Sword, offered him the Sword-firſt naked, and ſaid to him, *Here, take this Sword: If I Command well, uſe this for me; and if I do amiſs, uſe it againſt me.* Is any man ſo mad, and ſlaviſhly beſotted, to think, that Superiours muſt not be Reſiſted in Illegal Commanding or Actings? If a General of an Army ſhall Turn his Ordnance upon his Army, ſhall not it be Legal for them to oppoſe, nay, deſtroy that General if they can? *Grotius* in his book *De Jure Belli, Part* 1. *Sect.* 68. ſaith, *It is lawfull for the people to defend themſelves by Arms, againſt the Illegal Cruelties of their Princes.* An Example of *David*, who then had an Eye at the Kingdome, who looked upon himſelf as the Succeſſour of *Saul*, he Armed to protect and defend himſelf againſt the Cruel and Unjuſt Intendments of *Saul* his Maſter and Legal Soveraign. And I doubt not, but he might as juſtly have made an Offenſive Warr, as well as a Defenſive Warr, if the Succeſſion promiſed, had not been an Inducement to him to forbear any ſuch attempt. If that God ſhall approve of the War between the *Iſraelites* and the *Benjamites*, wherein 65100 men were ſlain in the purſuance of the demanding of Juſtice

Juſtice for one Woman, and that a Concubine; Surely, Divine Juſtice will no leſſe approve of a War made in Defence and Protection of a *People* of a *Common-wealth*, (from the Arbitrary unlimited and boundleſs Tyranny of a *Prince*) even to the ſhaking of them out of their Throne.

I ſuppoſe it will be granted, That in the caſe before premiſed, That War is lawful. Now having proved it to be lawful, and for that the *Parliament* could never have called grand Offenders to account, the *King* protecting them from Juſtice, the Execution of the Law Obſtructed and Corrupted, all kind of Oppreſſions were frequent, this neceſſited the Parliament to take up Arms in the proſecution of the War for the *Good Old Cauſe*; that is to ſay, For the Liberty of the *People*.

But here may be Objected, That the *Good Old Cauſe* did contain alſo the preſervation of the King's Perſon, as appeareth by the *Propoſitions* of *Parliament* ordered to be printed the 2d. of June, 1642. in theſe words; *For Defence of King and Kingdom, the Parliaments Juſt Rights, and the Liberty of the People.* Mr. *W. P.* ſaith, This is the Old Cauſe, and nothing leſs or more, and thoſe that do depart from any Tittle thereof, are Villains, Apoſtates, Traytors, Rebels, Seditious, and Perjured. By his good liking; the whole Cauſe is comprehended in the laſt words of that Clauſe, which he takes to be the Old Cauſe, viz. *The Liberty of the People.* For (as I have ſhewed already) that the Liberty of the *People* is the firſt in eminency that is reſpected in Government; it is the End which there are *Parliaments*, and for which there have been *Kings*: although another uſe of it may be made, as of the Majeſtie of a *Prince* to over-awe; or of the Wiſdome of a *Councel* to enſnare: but when the People ſhall be in a Capacity to deliver themſelves from thoſe Inconveniences, they may lawfully: for that they Anſwered

not

not the End of the Trust reposed in them. And when that the *King* shall seek to destroy that *Good Old Cause*, the *Peoples Liberty*, the *People* may lay *Him* aside: The *People* onely trusted *Him* with the execution of the Laws, that the Good might be protected from the Evil. When the *Prince* ceaseth to perform this, He is unto the *People* no other but as a *Wilde Beast*; which Nature hath instituted to be destroyed. I abhorre private *Assassination*, or *popular Insurrections*; but I do approve of publike and orderly aiding or assisting of such as have *Legal Power* in this case, as that of the *Parliament* unquestionably is: But here it must be noted, that if there be not success on the side of that *Power*, though Legal; then assuredly they will be tryed for Traytors, as the Conquerour interpreteth and expoundeth the Law; and even so it falleth out, that he who hath power doth dispense and interpret the Law, and maketh it speak what Language he liketh best for his Interest; the same would the Vanquished have done, if he had been Victor. But to the businesse again of the *Good Old Cause*; Admit that to have been the *Old Cause* in 1642. for the *Reason* before expressed; it doth not argue, that the same must be the *Cause* in 1653. or 1659: For that, since that of 42. the *King* set up his Standard in open Hostility; by which Action, he stak'd his *Crown* against the *Liberties of the People*: The *People*, under the Conduct of that eminent Supream Councel, do become Victors; the *King* is reduced to restraint; he standeth at a distance even then from submitting to the *Advice of his Councel the Parliament*, and put his own *Judgment* in competition with the *Judgment of the Parliament*; and his *Prerogative* in competition with the *Liberty of the Subject*: So that he thought that, what he could not obtain by Arms in the Field, he should, by his continued obstinacie, effect: and now being reduced not only from a *Prince* to a *private person*, but also to the condition of a

prisoner

prisoner, in order to the securing of the *peace of the Nation*: And what was this more then hath been done by advice or approbation of *Parliament*, and good-liking of our *Ancestors*, in the business between the Houses of *York* and *Lancaster*; at one time the House of *York's* Title is best; at another time the House of *Lancaster*: when one had power to make good his Title, the others Title was void; as in that eminent Turn by that Earl of *Warwick*, who deposeth *Hen.* the 6th, and establisheth *Edward* the 4th, who gave the aforesaid Earl some distaste, he putteth himself in arms, re-establisheth *Henry* again: *Edward* by the ayd of *Richard* of *Glouc'ester*, and *George* of *Clarence*, meeteth the Earl, fighteth the Battel at *Barnet*, in which the Earl is slain: King *Henry* immediatly imprisoned, and soon after put to death in the Tower of *London*. This is all the Title that I can find any Prince to reign and rule by; onely Opportunitie and Power; when that faileth, their Right ceaseth. The same Right, nay much more is in the *People*, when justly necessitated to take up Arms to defend their Laws, *the Hedge of their Lives, Estates, and Liberties*: This I averre to be the *Good Old Cause*. But some will here say, that we did in our *Protestation* and *Covenants*, and *Declaration*, promise and declare, *To defend the Kings person*. To this I answer, *That before the Warre was determined, it was binding; but after it was ended, it was void.* First, *For that the Kings obstinacie was such as aforementioned; that if they had closed with Him, the people had been as far to seek for the just Ends intended, at the first undertaking the war, as they were before the undertaking thereof; and at far greater uncertainty; for that they could not have no security but his own Faith, which was not sufficient security, in regard it is natural for all men, to wait for opportunity to minister Revenge; especially he being of that opinion*, That Princes are accountable to none but God; *He must needs judge the Account required of him by the Peoples Arms, was an injury*

done to his person and Dignity: and therefore it was not safe for the people to trust to that.

Secondly, *The undertakers of that war were disobliged of any such Obligation or Duty, because the King stood out from composing the Difference, though often urged thereunto, until He was by Arms reduced to a private capacity. The Oath that is given to a Prince is void when He ceaseth to be a Prince: For proof of which, take* Grotius *that great Oracle of the Civil Law, these words:* But if also the person hath a right, if yet the Oath regard the Utility of any One, and he refuseth it; He that hath sworn, shall not be bound; neither shall he be bound, if the quality ceaseth, under which he hath sworn to any; *as if a Magistrate cease to be a Magistrate.*

Curio, to those that had been the Souldiers of *Domitian*, speaks thus; *How could He hold you by Oath, when having cast away his Authority, and left his Command, being a private man, and a Captive himself, was come under the power of another*, 2d part. Sect. 42. Is there any that think it had been rational for the people of *Israel* to plead Fealty to their King (when they were carryed Captive with their King into *Babylon*) to avoid their acknowledging Fealty to their Soveraign in their Captivity? No, their dutifulnesse was otherwise expressed by the practice of *Daniel*, and others.

Also, if an *Oath* or *Promise* be made with a Condition, the Oath is void, if the Condition be not performed. This Obligation was made by the Undertakers of this War, upon condition and presumption, *That the King would govern by Law; that he would leave his Evil Counsellours, and adhere to his Great and Faithful Council the Parliament.* He neither did govern by Law, nor left his Evil Councel; nor did to the last adhere to his Great Councel; Therefore the Obligation is void, and those who had the Care and Trust of the Nation, ought and might legally

legally repair to other means to settle the Nation, and secure Their Interest otherwise than by Him.

The which to the Honour of the Nation, accordingly was in order to the carrying on of the *Good Old Cause*, settled as a Free State the most glorious Government under Heaven. But some may say, That Inconveniences under them were evidently seen and known. To that I answer, That there were many amongst them that did alwayes in design Obstruct the carrying on of the *Good Old Cause*, and did privately Insinuate poysonous Counsel and practises, by endeavouring to divide the *Parliament* of the *People* into factions, by which means the work of Settlement was obstructed; one while one Faction endeavoured to grasp at the Power, and make it run in their Channel, in favour of their Interest; and the other Faction, who saw all like to be Ruined and betrayed by the other, into the hands of that Interest against which the War was made; take upon them the Power, and Exclude the other who conspired against the Interest of the Nation, and endeavoured to change the Government, or at least to obstruct the good Work then carrying on: also in design to render them odious, promoted the giving of great Gifts one to another. Now the friends of the Common Enemy that Hindered the Good that might have been done, and promoted all the Evill that they could, being expelled the Parliament, they begin to shew the Power, Vigour, and Excellency of a *Councel* of a *Free People*; for at one and the same time they manage War with *Scotland* and *Ireland*, and passe that Act for Trade, that never to be forgotten Act, which occasioneth a Chargeable and Dangerous War with *Holland*: That Act was the Glory and Top of their great Advice; if it had been continued and duly Executed, *England* had been the most happy, and most rich People this day upon the face of the whole Earth: they had been the

Ware-house of the World; the Exchange of *England* had over-ballanced all the Exchange of the World: it would have made Trading abound, and money as plentifull as dust. This was not so much their Glory, as their Trusting the Sole Power of all the *Common-wealths* Forces to the Command of one single Person proved Dishonourable; who arrogantly, and contrary to his Duty, Interrupteth the Supream Power of the *People* in *Parliament*; and maketh preparation of absoluteness and Tyranny to be Exercised by himself. Here indeed the *Good Old Cause* was Eclipsed, and was turned from a *Good Cause*, to a *Barbarous Cause*. But it is Redeemed in a miraculous manner by the Finger of God, who opened the Eyes of the Army, and those Worthies the Chief Commanders, who have returned to their Duty to God and their Country; and have by their *Declaration* of the 6th of *May*, 1659, Acknowledged their Errour, and given glory to God therein: They have not regarded their Interest in this, for as much as they layed down the Power at the foot of a Legal Authority; and refuse longer to be Instruments of keeping the Yoaks and Shackle upon their Country: they have raised the *Good Old Cause* again from the grave.

Methinks I hear many Objecting, That the Army affect nothing but Changes, and have been Instruments of all the Changes that have been since the first sitting of the *Long-Parliament*.

To that I answer, That they were Accessary, but not principal to it: For in all other Changes, they were Deluded by the pretences of their General, who by the Continual promise of good, quieted them, and drew them in to ayd him in the Haltering the Nation and themselves: But as to this Change, GOD hath onely made use of Them; for which, they need not blush, nor need they disown it; It is that, for which Posterity will

bless

bless God: It is that will make all Nations fear and tremble at: Believe it, the Councels of this Parliament were terrible to Forreigners, and would have been as beneficial to Us, if they had continued. Peradventure, this may be for good, that God by it may teach the Parliament their Duty, the Nation their Duty, and the Army their Duty; and all of them Experience, not to trust to the vertue or godliness of any one man; nay, not of an Angel. *Neroe's* 5 first years (*Suetonius* and *Tacitus*, and other Authors do write that) that they were as good, as his latter were bad. *Aristotle*, the Prince of Philosophers, saith, *It is better to trust to good Laws, then to good men.* How many thousands in this Nation, besides the Army, were of opinion, if any man under Heaven might be trusted, Gen. *Cromwel* might be trusted with absolute power. But now they have experienced it, they find none are to be trusted; his miscarriages are fresh in every ones memory. The principal Reasons why Supremacy in single persons doth not answer the Ends of that Trust reposed in them, are; First, that by that great Trust they act so irregular, that it is never safe for them to repair to a private condition: so that it createth in them a different Interest, that is distinct from, and other then the Interest of the Publike. A second Reason is, that many of their Favourites advise them to extraordinary Actions, that they may under him the better grow great and rich by the spoils and ruine of the Publike. A third Reason is, their Favourites take advantage to discontent the people, and create the Princes jealousie, by contriving Plots, and therby draw divers discontented persons into them, and afterwards become the Discoverers of the Plot themselves, that they may ascend into the Prince's favour the higher. This setteth the Prince and people at a greater distance, and disuniteth their Interests, especially when the Prince is a Usurper, and holdeth his Dignity in fear and jealousie. I will not say peremptorily, This hath been one miscarriage amongst the rest, that hath hapned since Gen. *Cromwel* assumed supream power; but there hath been other visible miscarriages; as that of his making peace with *Holland*, sleighting the execution of that Act for Trade, setting up Maj. Generals, and making war with *Spain*, so much to the detriment of the Nation, to the destruction of Trade and all Manufacture, (which now must be defended for the honour of the Nation.) And nothing hath returned of account thereupon, but the being possessed of *Dunkirk*; besides many and innumerable Enormities done and committed by several subordinate Officers; as commiting men to prison, shewing no cause, not allowing the benefit of the Writ of *Habeas Corpus*, contrary to the Stat. of the 17. of the late King; and by ing Members of this Common-wealth by unusual and unknown Courts;

Courts; not Courts of Record by Law; High-Courts of Justice, contrary to *Magna Charta*, 17 *R.* 2. *ch.* 9. & *Petition of Right*. The Army had great reason, seeing these things, to return to their first principles, in which work they will have *Peace of Conscience*, and the praise of the whole Nation; when they shall see the End at first pretended to, and now intended to be attained: for the which, every one ought to pray to God, the fountain of all good: and if it be his pleasure, that it shall be accomplished, I am confident there is never a Royalist in *England*, that hath his Reason, having once tasted the sweet fruit of the Government of a Free-State, would ever desire to see a single person again in this Nation; at least he, nor no other, would desire the Supremacy to be in another Family, which would create another *York* & *Lancaster* Fude, which would be no small detriment to the Nation; and those that were most zealous for establishing of the *Cromwels*, were justly to be suspected, that they thereby designed nothing else but the asserting the *Stuarts* Title, in alteriug the state of the Case of the Nation, from the *Good Old Cause*, to the Interest of a single person. But divers persons dissatisfied in this last Change, do asperse the worthy Instruments thereof with this Reproach, *viz.* That it is carried on by none but Sectaries, in opposition to the settlement of the Church, to leave open a Door for all manner of Licentiousness and Erroneous Opinions. To this I answer thus; That he that hath any understanding in affairs of State, must conclude the contrary, that the necessary Reasons of State that do attend, and will accur to this great Action, will produce the setling of a National Ministery, and not to incline one while to one party, and another time to the other party, by equally protecting a godly life, & good manners amongst all. Those that do seem so much discontented at this Affair, are discontented, because that the Power doth not wholly run in the Channel of their perswasion. If any one perswasion should get the power of the Nation, and they exclude all other perswasions, it would but increase the desire of the Excluded, to wait an opportunity to snatch at the Power; and then would follow an exclusion of the Excluders. By this means, there would never be settlement in the Nation; but it would still be rowled from one Interest to another. Therefore, it is better to be in their hands, who will not lean to one Interest more then another, but equally respect all. I partly know, and dare presume, this is the principal reason of the Army, why they expect settlement from the hands of this Parliament, they seeing that no Assembly, since their interruption, ever was free to that work of equally respecting all Interests. And therefore it did behove the Army, not only to desire and further this Parliaments again sitting; but also to hasten

sten it, that the *Good Old Cause* might be again revived, and the people restored; that the necessity of continuing of Armies may be taken away, which will be, when the Nation hath thorowly setled upon a liking of the Government of a Free-State.

The Government of a Free-State is to be chosen before any other Government, for these three following Excellencies that are in it; there be many other which shall be duly expressed and proved in a larger work, God willing:

First, the benefit of a Free-State, and wellfare of a Free People, consists in a due Succession of their Supream Assembly, and exact Rules to the People, to choose such persons as are capable of such Trust; the grand Inconveniences that do arise in Government, is only the Continuation of the persons to Govern: assuredly, if a Member of the Peoples Representative knoweth his time is limited as to the Exercise of Supream power, and that he must again Repair to a private life, and be governed by the same Law he maketh; he will be sure to look to the making of good Lawes: otherwise, if the power is alwayes to reside in him, he will consider to make Lawes that shall favour his own Interest; and his Interest will differ from that of the Publique: the same may be said to the Continuations of Single Persons.

Secondly, a Common-Wealth never maketh War Defensive or Offensive, but it is simply for the profit of the Whole; A Prince shall make War to the Hurt and Damage of his People, for a Distinct Interest from the Common-wealth, as Right of Dominion, as that of *York* and *Lancaster*, for Revenge of a Daughters wrong, or the like.

Thirdly, A Free-State is to be had in Estimation; for that there is alike Justice to all: The Prince or Tyrant alwayes doth separate those against whom he is concerned, from the ordinary way of Justice, and proceedeth by Extraordinary ways of Mock Judicatures: and for his Favorites, he endeavoreth to protect from the hand of Justice. Now since we have found the *Good Old Cause*, and defended it, let us gather Lawrel from History to crown their heads by whom it is again Revived. You have a Story in *Plutarch*, in the Life of *Timoleon*, concerning *Timophanes*, who of a Commander of the Forces of the *Corinthians*, did make himself their Lord, and Exercised all manner of Cruelty, by taking away the Citizens without due order or Course of Law. *Timoleon* his Brother seeing this, and being of an Honest mind, consulted with *Æschilus* and *Theopompus*, slue the Tyrant, thereby

thereby freed the City from that Exquisite Tyranny: not long after the *Syracusians* craved ayd of the *Corinthians*; the Senate and People nominate *Timolean* to Conduct those Forces in ayd of the *Syracusians*; before his march, the Senate give him his Charge to this purpose; *Be an Honest and valiant Captain, that your Country may have the benefit of your service, then we will Judge thou hast slain a Tyrant; but if thou doest otherwise, and makest use of thy Trust, and undertaking to the discommodity of thy Country, then we shall judge thou hast slain thy Brother.* Which is as much as to say, That such an Extraordinary Action, is Justifiable and Legal, if it be converted to the Commodity and profit of his Country: but if it were converted to his own profit, and to Establish himself: then it is Murder. It is so apply'ed to this great Action now on foot; If the Army had transplanted the Power though usurpt, to plant themselves in their room, it then had been justly to be Condemned, and disapproved: but for as much as the Scene of the Undertaking hath no other Tendency then to restore the Captivated Liberty of their Country, it is therefore Honourable, Justifiable, and Commendable.

The like did *Solon* at *Athens*, and *Lycurgus* at *Sparta*, and *Dion* at *Syracuse*; and *Brutus* at *Rome*, with success against *Tarquin*; though the other *Brutus* failed after he slew *Cæsar*. Those that change Tyranny into Free States, do Justifie themselves by the Noble Ends of their proceedings; and they do clear and vindicate themselves to the whole World, when they Communicate the benefit of their Undertaking to the Common Profit.

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